

Bright & cold  
flint stone

THE  
Schoole of  
Vertue,  
*and booke of god nurture,*  
teaching children  
*and youth their*  
*duties.*

Newlie pvsfed, corrected,  
and augmented.

Hercvnto is added a brieſe  
declaration of ſhe dutie  
of ech degree:

Also certayne Praiers and Gra-  
ces compiled by R. C.

Despise not counſell, but rebuke follie:  
If thou wilt be counted vertuous & holiſt.

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## The Preachers counsell to Parents & Tutors.

R Egard the soft and tender youth,  
O parents, of your children deere ;  
Bee vnto them of faith and truth  
Example manifest and cleere :  
Rememb'reng if the children halt,  
The tutors chieflie are in falt.  
C ontroll them wiselie with the tong,  
Reforme them also with the rod ;  
Out of their harts, whiles they be yong,  
Waede all abuse offending God :  
Let vice in them haue small abod,  
Exhort, correct, and reprehend  
Your children, that they may amend.

### The Authors name *in verdict.*

S aie well some will,  
by this my laboure,  
Euerie man yet  
will not saie the same :  
Among the good,  
I shall find favour,  
God them forgiue  
that doth me blame.  
Ech man I wish,  
whom I shall offend,  
Rightlie to read me,  
& their faults t' amend.

### The Printer to youth *in generall.*

H andsmoothe this booke,  
Deer child learne at large :  
Expressing plainlie  
Ech point of thy charge :  
Neglect not instruction,  
No fie ? that is naught :  
Remember, I pracie thee,  
Herein what is taught :  
In youth to be ruled,  
And schooled vp well :  
Experiencē declarath,  
Most thingē doth excell.

The Schoole of  
Vertue.

**S**irst in the Morning,  
**S**when thou doest awake:  
To God for his grace,  
thy petition make.  
This praier following,  
use daily to say,  
Thy heart lifting vp,  
thus begin to pray.

**T**he Morning  
praier.

**G**od from whom  
all good gifts proceed,  
To thee we repare,  
in time of our need:

That with thy grace  
thou wouldest vs endue,  
Vertue to followe,  
and vice to eschue.

Hearre this our request,  
and grant our desire,  
O Lord, most humblie  
we doo thee require.

This day vs defend,  
That walking aright,

A.ij.

We

The Schoole  
We may doo the thing  
allowed in thy sight.  
That as we in yeres,  
and bodie doo growe,  
So in good vertues  
we may likewise flowe:  
To thy glorie O God,  
and the ioye of our parents,  
Learning to liue,  
after thy commandements:  
flieng from sinne  
and all kind of crime:  
Appling our bookes,  
not losing our time:  
That we may go forward  
here in good doing,  
In this vale of miserie,  
vnto our liues ending.  
That after this life  
here transitorie,  
We may attaine  
to greater glorie.  
¶ The Lords praier then  
see thou recite,  
And keepe this good order,  
at morning and night.

Holy

of Vertue.

How to order thy self when thou risest,  
and in apparelling thy bodie. Cap. i.



Lie euer sloth,  
and ouer-much sleep,  
In health thy bodie  
therby thou shalt keepe.

Much sleepe engendreth  
diseases and paine,  
It dulleth the wit,  
and hurteth the braine.

Carelie in the morning  
thy bedding for sake,  
Thy garments put on,  
thy selfe readie make.

To cast vp thy bed  
it shall be thy part,  
Else may they report,  
that beastlie thou art.

For so to depart,  
and let the same lie :

It is not handsome,  
nor yet manerlie.

Downe from thy chamber,  
when as thou shalt go :

Thy parents salute thou,  
and the houshold also.

A.iii.

Thy

The Schoole

Thy hands see thou wash,  
thy head likewise keame :  
And of thine apparell,  
see to me be no seame.  
With thy cap fairelie brusht,  
thy head couer than,  
Putting it off,  
in speaking to anie man.

Cato. Cato doth counsell thee,  
thine elders to reuerence,  
Declaring thereby,  
thy dutie and obedience.  
Thy shirt collar fast  
vnto thy necke knit,  
Comelie thy cloathing  
about thee make fit.  
Without thy girdle,  
abroad do not go,  
Thy hosen faire rub,  
thy shooes wipe also.  
A napkin see that  
thou haue in readines,  
Thy nose to cleanse  
from all kind of filthines,  
Thy nailes, if neede be,  
see that thou pare,

Thine

of Vertue.

Thine eares keepe cleane,  
thy teeth wash thou faire.

If ought about the  
chance to be torne,

Informe thou thy friends  
how it is worne :

That new for the  
they may prouide,

Or else mend the old,  
in tyme being spide.

This done, thy satchell  
and thy booke's take,

And to the schoole  
hast see thou make.

But ere thou go,  
with thy selfe forethinke,

That thou take with the  
pen, paper, and inke.

For these are things  
for thy studie necessarie,

Forget not then  
with the them to carie.

The souldiar preparing  
himselfe to the field,

Leaues not at home  
his sword and his shield :

The Schoole  
No more shold a scholet  
forget foolishlie,  
What he at schoule  
must needs occupie.  
These things thus had,  
straight take thy waie  
Unto the schoole,  
without any staie.

¶ How to behauē thy selfe in going by  
the streete, and in the schoole.

Cap. 2.

Isocra-  
tes.

Cato.

**I**n going by the way,  
and passing the street,  
Thy cap put off,  
salute those ye meet:  
In giuing the waie  
to such as passe by,  
It is a good point  
of ciuitie.  
And if thy way fortune  
so for to fall,  
Let it not grieue thee  
thy fellowes to call.  
When to the schoole,  
thou shalt resort:

This

of Vertue.

This rule note well

I doo the exhort.

Thy Maister there being,  
salute with all reuerence,  
Declaring thereby  
thy dutie and obedience.

Thy fellowes salute,  
in token of loue:

Least of vngentlenes  
They doo the reprove.  
Sitt downe in thy place,  
thy satchell vntie:  
Thy booke taking out,  
thy lesson applie.

All things seeme hard,  
when first we begin,  
Yet laboz and diligence,  
at last doth them win.  
We ought not to reckon,  
and count the thing hard:

That bringeth pleasure  
and ioie afterward.

Learne in thy youth,  
for this is most true:  
It will be too late,  
when age doth ensue.

Virgil.

Dæds

The Schoole  
Deeds that deserued  
fame and great praise,  
Buried had beeene  
we see in old daies :  
If learning had not  
brought them to light,  
And set them abroad,  
in all peoples sight.  
Applie thy mind,  
to learning and science :  
Cato. For learning in næde,  
will be thy defence.  
Nothing to science  
compare we may well,  
Cicero. The sweetnesse thereof  
doth all things excell.  
Cato. And Cato the wise,  
this warthe saleng hath :  
That man wanting learning,  
is an image of death.  
Aristotle The roots of learning  
most bitter we deeme,  
But yet the fruits,  
most pleasant do seeme.  
Then labour for learning,  
while here thou shalt live,

The

of Vertue.

The ignorant to teach,  
and good example giue.  
So shalt thou be thought  
a member most worthie,  
The common wealth to serue  
in time of necessitie.  
Experiance doth teach  
and shew to thee plaine,  
That manie to honour  
by learning attaine:  
Which were of birth  
but simple and base,  
Such is the goodnes  
of Gods speciall grace.  
For he that to honour,  
by vertue doth rise,  
Is double happie,  
and counted most wise.  
If thou doest dout,  
desire to be told:  
No shaine is to learne  
being neuer so old.  
Ignorance doth cause  
great errorz in vs:  
For wanting of knowledge  
douts to discusse.

Then

The Schoole  
Then learne to discerne,  
the good from the ill :  
And such as thee warne,  
beare them good will.  
When from the schoole  
ye shall take the way,  
Orderlie then go ye  
two in aray :  
Your selues matching  
as maete as yee may,  
That men in beholding  
may well of you say :  
In commending these  
your orderlie waies,  
Which must needs sound  
vnto your great praise.  
Not running on heapes,  
as a swarme of Bees,  
As at this day  
euerie man it sees.  
Not vsing but refusing  
such foolish toies:  
As commonlie are vsed  
in these daies of boies.  
As hooping and hollowing,  
as in hunting the fox,

That

of Vertue.

That men it hearing,  
deride them with mocks.  
This foolishnes for sake,  
this follie eschue:  
And for your owne praise,  
this order insue.  
In going by the waie,  
neither talke nor iangle,  
Gape not, nor gaze not,  
at euerie new fangle.  
But soberlie go yee,  
with countenance graue:  
Humble your selues,  
towards all men behaue.  
Be fræ of cap,  
and franke of knæ:  
And loued of all men,  
be sure you shall bæ.  
Be lowlie and gentle,  
and mæke of mood,  
Then men can not  
but of you speake good.  
In passing the streete,  
doo no bodie harme,  
Use but few words,  
and thy tong charme.

Isocra-  
tes.

Theu

Seager, F.

of Vertue.

Then men shall see  
that grace in thee groweth,  
from whence euerie vertue  
abundantlie floweth.

When thou art come,  
where thy parents dwell,  
Thy leauue there taking,  
bid thy fellowes farewell.  
The house then entring,  
in thy parents presence,  
Humbleie salute them  
with all due reverencē.

¶ How to behauē thy selfe in seruicing  
at the table. Cap. 3.

¶ When downe to the table,  
thy parents shall sit:  
In place be readie  
for the purpose most fit,  
With sober countenance  
ooke them in the face,  
And thy hands holding vp,  
thus begin grace.

¶ Grace before meate.

¶ Give thanks to God, with one accord,  
For that shall be set on this boord:  
And be not carefull what to eate,

To

of Vertue.

To ech thing living the Lord sends meate.  
For feed he will not see you perish,  
But will you feed, foster and cherish.  
Take well in worth, what he hath sent,  
And at this time be therewith content.

Praising God, Amen.

¶ As treatable speaking, as thou art able,  
For their vnderstanding that sit at the table.  
Grace being said, lowe curtie make thou,  
And saie, Much good may it doo you.  
Of stature then if able thou bee,  
To serue at the table, it shall become thee:  
In bringing to it, such meate as shall need,  
For thy father and mother, theron for to feed.  
Dishes with measure thou oughtest to fill,  
Else maist thou happen thy seruice to spill,  
Upon thine apparell, or else on the cloth:  
Whiche for to doo would anger them both.  
Spare trenchers & napkins haue in a readines,  
To serue afterwards, if there come any gesse.  
Haue a quicke eie, that nothing doo want,  
Of necessarie things, see there be no scant.  
As of bread and drinke, prouide there be plentie:  
The voiders with bones oft see thou emptie.  
At hand be thou readie, if anie doo call,  
To fetch or take vp, if ought chance to fall.  
When they haue done, then readie make,  
The table vp faire in order to take.

## The Schoole

First the salt see that thou couer,  
Having by thē either one or other :  
Who from thy hands may such things conuale,  
As from the table thou shalt take awaie.  
A boider vpon the table then haue,  
The trenchers & napkins therein for to saue.  
The crums with a napkin be carefull to sweep,  
And at the tables end, in a boider them kepe.  
Then before ech man, a cleane trencher late,  
The best seruung first, and the rest in araye.  
Then cheese with fruit on the table set,  
With Biskets or Carolwais, as ye may get.  
Wine to them fill, or else Ale or Beere :  
But wine is mettest to make vp the chære.  
Then attend thou the table vpon,  
It for to void, when thy parents haue done.  
Ech side of the cloth, do thou turne in,  
Folding it vp : at the high end begin.  
A cleane towell then on the table spread,  
The towell wanting, the cloth take in stead :  
The bason and ewer to the table bring,  
In place conuenient, their pleasure abiding.  
When thou shalt see them readie to wash,  
The ewer take vp, and be not too rash,  
In pouring out water more than will suffice :  
Then take vp the table, that they may arise.  
All things thus done, forget not thy dutie,  
Before the table, to make lowe curtie, &c.

q Holo

of Vertue.

¶ How to order thy selfe sitting at  
the table. Cap.4.

 Children giue eare,  
your duties to lerne,  
How at the table,  
your selues to gouern.

Presume not too high,  
I saie in no case :

Socrates  
Cato.

In sitting downe,  
to your betters giue place.

Suffer ech man  
first serued to be :

For that is a point  
of great curtesie.

And when they are serued,  
yet pause you a space :

For that is a signe  
of nurture and grace.

Salt with thy knife,  
then reach thou and take :

Thy bread cut faire,  
and no manimocks make,

Thy spone with pottage,  
too full doo not fill :

For faling the cloth,  
if thou chance to spill.

B. ij.      For

The Schoole  
For rudenes it is,  
thy potage to sup:  
Or to speake vnto anie,  
his head in the cup.  
Thy knife see be sharpe,  
to cut smooth thy meate:  
Thy mouth fill not full,  
when as thou doest eate:  
Nor smacking thy lips,  
as commonlie doo hogs,  
Nor gnawing the bones,  
as doo dunghill dogs.  
Such rudenes abhor,  
such beastlines s. lie:  
At the table behaue,  
thy selfe manerlie.  
Thy fingers keape cleane,  
thy trencher vpon:  
Having a napkin,  
to wipe them thereon.  
Thy mouth in like case,  
cleane doo thou make:  
The cup to drinke,  
in hand if thou take.  
Let not thy tongue,  
at the table walke:

Plato.

And

of Vertue.

And of no matter,  
neither iangle nor talke.

Temper thy tongue,  
and thy bellie alwaie :

For measure is treasure,  
the Prouerbe doth saie.

And measure in all things,  
is to be vsed :

What is without measure,  
ought to be refused.

For keeping of silence,  
thou shalt not be shent :

Where as thy talking,  
may cause thee repent.

Both speach and silence,  
are things commendable :

But silence is meetest,  
in a child at the table.

For Cato doth saie,  
that in old or young,

The first step of vertue,  
is to bridle the tong.

Picke not thy teeth,  
at the table sitting :

And vse not at meate,  
ouermuch spitting.

Cicero.

Isocra-  
tes.

Cato.

B. iii.

This

Seager, E.

The Schoole  
This rudenes of youth,  
is naught at a wood:  
Thy selfe manerlie,  
behaue at the boord.  
If occasion of laughter,  
at the table thou see :  
Beware out of measure,  
at no hand to bee.  
Of good maners learne,  
and knowe what you can:  
It will thy prefer,  
when thou art a man.  
Aristotle Aristotle the Philosopher,  
this worthe saieng wyt:  
That maners in a child  
are counted more fit,  
Than plaieng on instruments,  
or anie baine pleasure;  
For vertuous maners  
are a most pretious treasure.  
With this prudent saieng,  
be not offended:  
For plaieng on instruments,  
is not discommended.  
The Philosophers rule,  
herein hath not erred,

Maners

of Vertue.

Maners before Musicke,  
he would haue preferred.  
Refuse not his counsell,  
nor his wordes despise,  
To vertue and knowledge,  
by them thou maist rise.

¶ How to order thy selfe in the  
Church. Cap. 5.

**W**hen to the Church  
thou shalt take y<sup>e</sup> way,  
Kneeling or standing,  
to God humblie pray.

All worldlie matters,  
from thy mind put apart:  
And earnestlie praieng,  
to God lift thy hart.

A contrite hart,  
he will not despise:  
But dooth it account,  
a sweete sacrifice.  
To him thy sinnes,  
shew and confesse:  
Asking for them,  
grace and forgiuenesse.  
He is the Physician,  
that knoweth thy soze,

Psal. L.

B. iiiij. And

The Schoole

James.j. And he can to health,  
againe theſe reſtore.

Then aske thou in faith,  
not doubting to haue,  
And thou ſhalt receiue,  
that which thou doyleſt craue.

If lawfull it be,  
of God to require,  
He will heare thy ſute,  
and grant thy deſire.

Moore merciful he is,  
than pen can exprefſe:  
The authoz and guuer,  
of grace and goodneſſe.

Math.x All yee that labour,  
and burdened be:

I will you refresh,  
in coming to me.

These are Christs words,  
the scripture is plaine:

Spoken to all ſuch,  
as haſſe ſuffer paine.

Our willes to his word  
then let vs all frame:

The heauenlie habitation,  
thereby we may claime.

of Virtue.

In the Church comelie,  
thy selfe doo behaue :  
Sober in vsage,  
in countenance graue.  
While you be there,  
talke of no matter :  
Nor one with another  
whisper nor chatter.  
Order thy selfe,  
reuerentlie alwaie :  
When to the Church,  
thou shalt come to prarie.  
Ech thing hath his tune,  
consider the place :  
For that is a token,  
of vertue and grace.  
The Lord doth call it  
the house of praier :  
It must not be vised,  
as a market or faier.

¶ The fruits of gaming, vertue and  
learning. Cap.6.



Little child,  
eschew ech ill game,  
for that hath brought  
manie a one to shame.

AS

Luk.xix.

Deuter., I.

The Schoole  
As dising and carding,  
with such other plaies.  
These haue vndone manie,  
as we see now adaiers.  
But if thou delight,  
in anie earthlie thing:  
Cicero. Delight in knowledge,  
virtue and learning.  
For learning will lead thee,  
to the Schoole of vertue:  
And vertue will teach thee,  
vice to subdue.  
Vice being subdued,  
thou canst not but flourish:  
Happie is the man,  
that vertue doth nourish.  
By knowledge likewise,  
thou shalt doubts discerne:  
And all other things,  
needfull to lerne,  
These are the fruits,  
which by them we take:  
Cursed are they,  
which doo them forsake.  
But we erre in wit,  
in following our will:

In

of Vertue.

In iudging that good,  
which is verie ill.  
Let reason thee rule,  
and not will thee lead:  
In following thy fancies,  
a wrong trace to tread.  
But subdue thy lust,  
and conquer thy will:  
If it shall moue thee,  
to doo that is ill.  
For what hurt by game,  
to manie dooth growe:  
No wise man (I thinke)  
but dooth it well knowe.  
Experience dooth teach,  
and make manifest:  
That all honest men,  
it hate and detest.  
Strife and debate,  
murder and theft:  
Which among Christians,  
I would God were left.  
Cursing and bannynge,  
swearing and tearing,  
That no Christian hart,  
can suffer the hearing.

These

The Schoole  
These are the fruites  
from gaming which spring:  
Auoid games therefore,  
for there is no worse thing.

¶ How to behauie thy selfe in talking  
with anie man. Cap. 7.

**I**f any demand,  
a question of thee:  
In answering to hasty,  
take heed how thou bee.  
Wlaie well his wordes,  
the case vnderstand:  
Ere answere to make  
thou doest take in hand:  
Or else he may iudge,  
in theſe little wit:  
To answeſe a question,  
and not knowing it.  
Suffer his tale,  
whole out to be told:  
Then speake thou maist boldlie,  
and not be controld.  
Low obeisance making,  
looke them in the face:  
And treatably ſpeaking,  
thy wordz wiſelie place.

With

of Vertue.

With countenance sober,

and bodie vpright,

Thy fete iust togither,

Thy hands in like plight.

Cast not thine eies,

on euerie side :

And when thou art praised,

therein take no pride.

In telling thy tale,

neither laugh nor yet smile :

Such follie forsake thou,

and count it but vile.

In an audible voice,

thy words plainlie vtter :

Smoothlie pronounce them,

without stop or stutter.

Too hie or too lowe,

(since both exceed measure)

In vsing thy tongue,

and talke, haue no pleasure.

Be carefull an order

to keepe and obserue :

For so from the purpose,

thou shalt seldom swerue.

Hallines of speach,

will force thee to faile,

And

The Schoole  
And make thē to misse,  
in telling thy tale.  
To stut or stammer,  
is a foule crime :  
Learne then to leauē it,  
take warning in time.  
How euill a child  
it dooth become :  
Be thou thy selfe iudge,  
hauing wisedome.  
And sure it is taken,  
by custome and vre :  
While yong you be,  
there is hope of cure.  
This generall rule,  
yet take with thee :  
In speaking to anie,  
bare headed vre.  
The common prouerbe,  
remember ye ought :  
Better to be vnfed,  
than to be vtaught.

¶ How to order thy selfe being sent  
on message. Cap.8.

**S**I on a message,  
forth thou be sent :

Take

of Virtue.

Take heed to the same,  
and marke what is ment.  
Depart not awaie,  
if thou be in dout:  
But knowe well thy message,  
before thou passe out.  
With possible sped,  
then haste thee right soone:  
If need shall require,  
that so it be doone.  
After humble obeisance,  
thy message discharge:  
In uttering thy words,  
not being too large.  
But after thy matter,  
frame thou thy talke:  
Not letting thy tongue,  
in wastfull words walke.  
And to thy maister,  
thereof make relation:  
Euen as thine answere,  
shall giue thee occasion.  
Neither ad or diminish,  
anie thing from the same:  
Least it turne afterwards,  
to thy rebuke and shame.

Socrates

But

The Schoole  
But the same bter,  
as neere as thou maiest,  
And no fault they shall find,  
with that which thou saiest.  
Thus doing, of fault  
thou shalt be set free,  
And counted a seruant,  
vpright in degræ.

Against Anger, Enuie, and  
Malice. Cap.9.

 If unto anger,  
thy hart be in thrall,  
And reson theſe rule not  
then needs must thou  
Conquer thy will, (fall.  
and bridle thy lust,  
Not following thy fansie,  
though occation be iust.  
For anger and furie,  
will theſe ſo change:  
That thy doings to wiſe men,  
will ſeeme verie ſtrange.  
All anger and wrath,  
fraie far from thy flesh:  
For wrath (ſaith Plato)  
leadeſ shame in a leſh.

Pericles

Plato.

The

of vertue.

The hastie man,  
doth neuer want trouble,  
His madnesse of mind,  
his anguish doth double.  
If malice the mooue,  
to reuenge thy cause :  
Dread almighty God,  
and danger of lawes.  
Reuenge not thy selfe,  
though able thou bee,  
Forgiue the offender,  
and friendly agree.  
He is perfectlie patient  
and void of disdaine,  
That can from anger,  
and furie refraine.  
Enuie in no case,  
the state of thy brother :  
In word or in deed,  
hurt not one or other.  
Debate and deceit,  
contention and strife :  
Are the chiefe fruits,  
of an euill life.  
And Salomon saith, an enuisous hart,  
of pleasure or profit, receiueth no part.

Iſocra-  
tes.

Plato.

Seneca.

Salo-  
men.

C. j.      The

The Schoole

¶ The fruits of charitie, loue, and  
patience. Cap. 10.



Charitie seeketh not,  
that to hir doth belog :  
But patiently abiding  
sustains rather wrogh :  
Not enuieng, but forbearing,  
with loue and patience :  
So noble is hir nature,  
forgiuing all offence.  
And loue doth moue,  
the mind to mercie :  
But malice againe,  
doth worke the contrarie.  
Which in the wicked,  
will euer beare stroke :  
But patience doth teach thee  
to beare euerie yoke.  
Where patience and loue,  
togither doo dwell :  
All hate and debate,  
with malice they expell.  
Loue constant and faithfull,  
Pythagoras doth call :  
A souereigne vertue,  
and iewell principall.

Pytha-  
goras.

Plato

of Vertue.

Plato doth speake  
to the same effect,  
Whereloue is not,  
vertue is bneperfect.

Desire thou of God,  
to assist thee with grace,  
Charitie to vse,  
and patience to imbrace.  
These three following,  
will thae instruct:  
That to vertues schoole,  
they will thae conduct.  
And from vertues schoole,  
to eternall blisse,  
Wherel incessant ioie,  
continuallie is.

¶ Against the horriblie vice of  
swearing. Cap. ii.

**N**e vaine take not  
the name of God,  
**S**weare not at all,  
for feare of his rod.

The house with plagues  
he threateneth to visit,  
Wherel othes are vsed,  
they shall not escape it.

C.ij. Just

Plato.

Deuery, F.

The Schoole  
Just are his iudgements,  
and true is his woord:  
And sharper it is  
than a two edged sword.  
Wherfore beware thou,  
of his indignation:  
And learne to liue well  
in thy vocation:  
Whereto the Lord,  
through grace doth thee call:  
Rising againe,  
(if thou fortune to fall)  
By praier and repentance,  
and a mind to amend:  
For Christ would haue sauied,  
all such as offend:  
If they doo turne,  
from their wickednes,  
And purpose to liue,  
in vertue and goodness.  
What better art thou,  
for thy cursed swearing:  
Like a blasphemous beast,  
the name of God tearing?  
Drouoking his ire,  
and kindling his wrath,

To

of Virtue.

To endles perdition,  
the perilous path.

Seneca doth counsell theſe,  
all ſwearing to refraine,  
Although great profit,  
by it thou mightſt gaine.

Pericles, whose words  
are manifest and true,

Doth theſe admoniſh,  
all othes to eſchue.

The lawe likewiſe,  
which God the Lord gaue:

Swearing amongſt vs,  
in no wiſe would haue.

The counſell of Philosophers,  
I haue here expreſſed:

Amongſt whom ſwearing,  
was vtterlie deteſted.

Much leſſe amongſt Christians,  
it ought to be vſed,

For it coms of the deuill,  
and muſt be refuſed.

Againſt the vice of filthie  
talking. Cap. 12.

No filthie talke,  
in anie wiſe vſe:

C. iij.

Seneca.

Pericles

Seeger. 111

Thy

The Schoole  
Thy tong thereby,  
like a beast to abuse.  
Of euerie idle word,  
an account we shall render :  
All men I would haue,  
this saieng to remember.  
God the iust iudge,  
at the generall day,  
Will take an account,  
of all that we say.  
That day to the iust,  
most ioifull shall bee :  
But all the wicked,  
confusion shall see.  
As we here doo liue,  
like reward we shall haue :  
Unlesse we repent,  
and mercie of God craue.  
If God will deale,  
with vs so streight :  
For things that be  
of so little weight :  
Then haue we not cause,  
to feare and to dread,  
Our euill conuersation,  
and liues lewdlie lead :

Thy

of Virtue.

**T**hy tong take heede,  
thou doo refraine :

**F**rom speaking wordes,  
that are but vaine.

**T**hy will and wit,  
to goodness applie :

**I**f the seruant of God,  
thou wilt liue and die.

Aristotle

¶ Against the vice of lieng.

Cap. 14.

**T**o forge, to faine,  
to flatter, and lie :

**R**equire diuers colours,  
with wordes faire & slie : Plato.

**B**ut the vtterance of truth,  
is so simple and plaine :

**T**hat it needeth no studie  
to forge, and to faine.

**W**herefore say truth,  
how euer stand the case :

**S**o shalt thou find  
more fauour and grace.

**U**se truth, and tell truth,  
in that thou goest about :

**F**or tyme in all things,  
the truth will trie out.

C.iiij.

Shame

The Schoole  
Shame is the reward,  
that for lieng is due :  
To auoid shame therefore,  
speake that which is true.  
A lier by his lieng,  
obteineth this profit :  
That when he telleth truth,  
no man will him credit.  
Then let all thy talke,  
with truth well agree :  
And shamed therefore,  
thou shalt never bæ.  
How may anie man,  
to a lier giue trust ?  
Doubt his deedes rather,  
if his words be vniust.  
By speaking the truth,  
there commeth no shame :  
But bterring of lies,  
deserueth much blame.  
And although by lieng,  
thou shiftest a while :  
Yet at the last,  
it will thee beguile.  
Trust to the truth,  
and speake that is plaine :

of Virtue.

For the death of the soule,  
in lies dooth remaine.

¶ A praier to be said when thou  
goest to bed.

Seager, R.  
**O**Mercifull God, heare this our request:  
And grant unto vs this night quiet rest.  
Into thy tuition, O Lord, do vs take:  
Tho our bodies sleepe, yet let our minds wake.  
Remit the offences this daie we haue wrought,  
To thee & our neighbour in word, deed, & thought.  
And grant vs thy grace henceforth to flee sin,  
That a new Christian life we may all begin.  
Deliuere and defend vs this night from all euill,  
And from the danger of Sathan the devill:  
Who like to a lion, goeth about night and daie,  
By all subtill meanes still seeking his praise.  
Assist vs, O Lord God, with the spirit of grace,  
That valiantlie from vs the fiend we may chace:  
And getting victorie, may lift vp our voice,  
And in thy great strength triumph and reioice:  
Saieng thus; O Lord, to thee be all praise,  
For thy mightie protection both now & alwaies.  
Thus ordyning our selues, God will blesse vs then  
With life euerlasting; let vs saie, Amen.



The particular duties of ech degree,  
Are brieflie gatherd as you may see.

**S**e Princes of the earth,  
this short lesson learne :  
Skeeke after knowledge,  
all doubts to discearne.

Ye Judges give iudgement,  
according to right,  
As may be found acceptable  
in the Lords sight.

Ye Prelates preach purely,  
the word of the Lord,  
That your preaching and living  
in one may accord.

Ye Fathers and Mothers,  
so your children instruct,  
As you may them to grace,  
and vertue conduct.

Ye Children likewise,  
your parents obey,  
In all kind of godlines,  
as much as you may.

Ye Maisters do you,  
the thing that is right,  
Dealing in conscience,  
and not as ye might.

Ye

Estates and degrees.

Ye servants, applie  
your busynesse and art,  
Dooing the same trulie,  
in singlenesse of hart.

Ye Husbands, loue your Wives,  
and with them dwell,  
Use gentle words,  
and bitternesse expell.

Ye Wives loue your Husbands,  
and obedient bee,  
For they are your heads,  
and aboue in degréé.

Ye Parsons and Vicars,  
that haue cure and charge,  
Take heed to your flocke,  
and run not at large.

Ye men of Lawe,  
in no wise delay,  
The cause of the poore,  
but helpe what ye may.

Ye that be crafts men,  
in deceit take no pleasure :  
But giue to all men,  
due weight, tale, and measure,

ye

The duties of all

Ye that be Landlords,  
and haue houses to let,  
At reasonable rents,  
them bargaine and set.

Ye Merchants that vse  
to buie and to sell,  
Use lawfull wares,  
so shall ye doo well.

Ye Subjects, liue ye  
in obedience and awe,  
Fearing Gods iudgement,  
and danger of lawe.

Ye rich men, whome God  
abundance hath lent,  
Relæue the pore people,  
and helpe the indigent.

Ye miserable pore,  
be content with your state,  
And though ye be needie,  
yet grudge not thereat.

Ye Magistrates, the causes  
of Widowes, and fatherlesse,  
Defend against all such,  
As shall them oppresse.

All

Estates and degrees.

All ye that are called  
to anie kind of office,  
Erecute the same trulie,  
according to iustice.

Let vs live here,  
in our vocation,  
To the glorie of God,  
and profit of our nation.

Lastlie, to come  
to true English harts,  
To live in subission,  
it shall be our parts.

And for Elizabeth,  
our Princesse to pray,  
Whome the Lord God preserue,  
and defend night and day.

With all hit Hignes Councell,  
and all hit Nobilitie,  
Bishops, and all Churchmen,  
and all the Commonaltie.

God grant vs dw this,  
which sitteth on hie :  
Then well we shall live,  
and well we shall die.

Finis. F. S.

# Certaine Praiers and Graces

newlie added, to be vſed of Scholers both  
afore-noone and after-noone :

Compiled by R. C.

**N**ow that the day-star doth appere,  
To God deuoutlie let vs call ;  
That in the deeds of day-light cleere,  
He keepe vs from misfortunes all.

Let him temper our tatling tong,  
By brideling it after his skill,  
Least horroze breake abroade amoong,  
With words of strife y sound full ill.

Let him couer our sight also,  
By feeding it as he knoweth best :  
Least we delight in vaine things so,  
That we draw them into our brest.

Let all the secrets of our hart,  
Be pure and cleane from filthinesse :  
Let slothfull sluggishnesse depart,  
From vs that doo studie professe.

Let meane diet of drinke and meate,  
Beate downe the pride of filthie flesh :  
Least raging in that filthie heate,  
We lose of youth the flower fresh.

These

Praiers for Scholers.

These things we crave y when the day,  
By course of kind away shall passe:  
And night shal come, then sing we may  
In praise of him to our solace.

ce, And that we may still beare in mind,  
In what works we h day shuld spend:  
Let vs record what words we find,  
In bookes that made were to that end.

In Exodus and other mo,  
That written were by Gods elect:  
We find Gods precepts written so,  
As after followeth in effect.

When Jacobs sēd in wildernesse,  
Could not abide Gods voice to heare:  
Then Moses did himselfe addresse,  
For them before God to appeare.

And at the Lords commandement,  
He tooke to him his seruant true:  
And vp to mount Horeb they went,  
To learne this Lawe that doth ensue.

Which lawe God wrote in tables twain  
Of stone so hard that might last long:  
And would y same should still remaine,  
Among his folke both old and yong.

And

Praiers for Scholers.

And first to make their minds attent,  
He said, O Israel giue care:  
I am thy Lord omnipotent,  
Whame thou must loue, obey & feare

For I thée brought from carefull thrall  
Wherin thou wast in Egypt long:  
And couldst there find none ease at all,  
But wast inforst to suffer wrong.

Thou shalt therefore haue in my sight,  
None other gods but onlie me:  
For I alone haue power and might,  
And all the rest vaine idols be.

Thou shalt not cast, cut, paint, or dralve  
For thée the forme of anie thing,  
In heauen or earth: or stand in awe,  
Of ought that is of mans making.

For why? I am a gelous God,  
And will mine honour to none giue:  
I beate the children with sharpe rod,  
That like their wicked parents liue.

And that to thée or fourre discentes,  
In such of them as doo hate me:  
And keepe not my commandements,  
But in their doings wicked be.

But

Praiers for Scholers.

But such as loue, even as they shold,  
Me and my lawes, and them obserue :  
I shew mercie a thousand fold,  
And them from euill I preserue.

Take not in vaine Gods holie name,  
But vse it with all reverence :  
For why, the Lord doth all such blame,  
As herein do commit offence.

Remember that thou keepe holie,  
The daie of rest, as God doth will :  
Sire daies thou maist thy works applie,  
And do all things that be not ill.

But the seuenth daie is the Lords rest,  
Wherin no vile worke may be done :  
By thes, thy child, thy slaue, or beast,  
Or stranger that with thes doth wone.

For in sirc daies the Lord did frame,  
The heauens, the earth, and creatures all :  
The seuenth he ceast, and blest the same,  
As time for his on him to call.

All these precepts the Lord did write,  
In the first Table made of stome :  
And would they shold therin delite,  
That for his loue serue him alone.

D. J.

The

Praiers for Scholers.

The second Table followeth then,  
Wherein our Lord instructeth vs,  
How to behauē vs toward all men,  
And in the same is written thus.

Unto thy Parents honour giue,  
As Gods commandement willeth thee :  
That thou long daies and god maist liue,  
On earth wherē thine abode shall bee.

Murther no man by word nor deed,  
With tongue or sword, or other thing :  
Doo naught from whence hate may procede,  
For murther out of hate dooth spring.

Avoid all feule adulterie,  
And all things that thereto belong :  
As filthie thoughts, and lusts of eie,  
And all unchaste talke of thy tong.

Take not by fraud, or by rapine,  
The thing that other doo posesse.  
For so to take that is not thine,  
Before God is great wickednesse.

Against no man false witnes bee,  
But testifie the truth alwaie :  
For God thy secret thoughts dooth see,  
And will thee judge at the last daie.

Thou

Praiers for Scholers.

Thou shalt not in thine hart desire,  
Thy neighbours wife at will to haue :  
His house or field do not require,  
Nor anie wight that is his slauie.

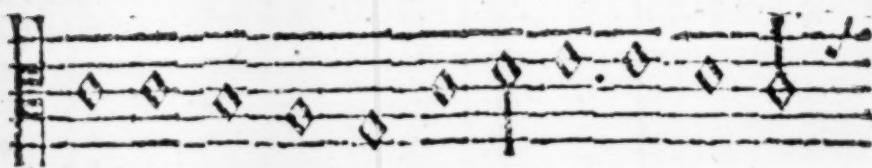
We not desirous to receive,  
His Dre, his Asse, or anie beast :  
That he is not willing to leave,  
Nor ought that is by him possest.

These be the lawes that God did gine,  
To Jacobs seed in wilderness :  
And woulde that they shold therein liue,  
That will an endlesse life possesse.

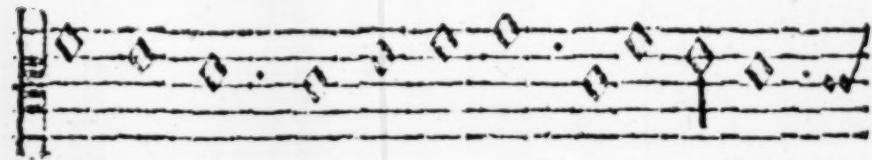
But such as will this lawe neglect,  
And walke after fleshlie desire :  
The Lord will them at last reiect,  
To dwell in euerlasting fire.

The Lord then for his mercies sake,  
Guide vs forth in this perfect waie :  
That we may scape the firie lake,  
And liue with him in blisse for aie.

That this thing may be granted vs,  
At this tyme and henceforth alwaie :  
In the name of the Lord Iesus,  
To God the Father let vs praeie :  
¶ Our Father that in heauen art, &c.



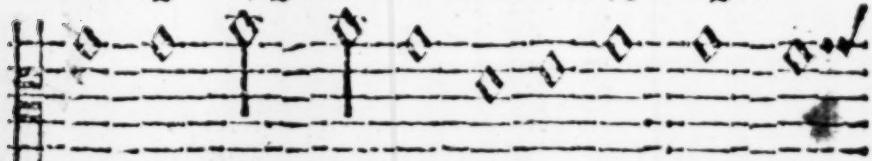
O ur father that in heauen art, & dwelst reigne



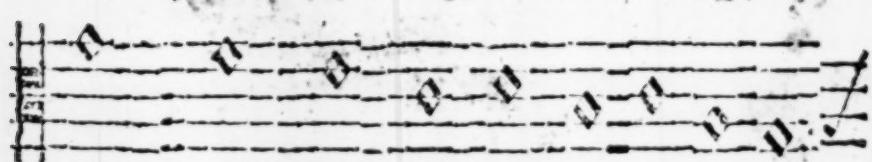
ouer all : Thy holie name be sanctified,



among both great and small. Thy kingdome



come wherin there may no wicked wight a-



bide : nor ought that doth set vp it selfe,



or is pust vp with pride.

Thy will be done vpon this earth,

Like as in heauen aboue :

Where all thy creatures worke thy will,

Because they do thē loue.

Glue

Praiers for Scholers.

Give vs this daie our daile bread,  
Which ned doth cause vs craue :  
For why, our soules and bodies both,  
Of theire food must haue.

To aske forgiuenes of our sinnes,  
Dere Father we are bold :  
For we forgiue wrongs that are wrought,  
Against vs manifold.

Do not thou vs to triall bring,  
For we are weake in deed :  
But when sinne shall vs soze assault,  
Deliver vs with speed.

For why, the kingdome com be powre,  
And glorie euerie wher,  
Is thine, and shall be euermore :  
All soules saie So be it.

O Lord preserue our noble Quene,  
And all hit Courtlie traine :  
But chieflie such as zelous be,  
Thy Gospell to maintaine :  
Which grant, O God, till daie of doome,  
In England may remaine, Amen.



*Praiers at Middae.*

**G**od that we haue the morning spent  
In learnings honest exercise :  
Least natures bowe be ouerbent,  
Our bodies let vs not despise,

Let vs therefore take at Gods hand,  
Such nourishments as he dooth giue :  
To feed his folke by sea and land,  
Without the which they cannot liue,

And that we may auoid excesse,  
To him whose name now let vs call :  
For surfeite and pride will oppresse,  
And drown vs in his naturall.

And more besides, the gifts of God,  
If we abuse vnto our shame,  
We wotthe be to feele the rod,  
For such dishonour to his name.

That we therefore may hold the meane :  
To him that made vs let vs praise  
And to his promise let vs leare,  
That wil vs in his name to saie :  
Our Father that in heauen art, &c.  
Sing this as before,

**Praiers at Euening.**

**B**EFORE the clære light of the daie,  
By course of kind come ~~an~~ an end:  
To God that made vs let vs priae,  
That he will vs keepe and defend:

And that all dreames filthie and vaine,  
With fantasies that night dooth bring:  
May flee farre from our wearie braine,  
Whiles we by sleepe seeke refreshing.

And that he will our foe supprese  
Who dooth still sette vs by  
that no maner  
Saue power ou.

And more besideth when we sleepe,  
He will vouchsafe vs wished easse:  
And shall we when the daie dooth peepe,  
His Maiestie with praises please.

Now that the Father of all might,  
Will grant this for his deere sonnes sake:  
Let vs most humblie in his sight,  
As he hath taught, our praiers make:  
Our Father that in heauen art, &c.

**S**ing our Father as before,



## Grace before dinner or supper.

**T**he Lord that did all things create,  
For man to serue him at his need,  
Blesse all that we shall drinke or eate,  
And giue it strength our flesh to feed,  
For what so shall nourish in deed:  
Whether it be food for man or beast,  
Must by his iugement power be blest.

And sith we haue an inward man,  
That must with inward food be fead,  
Which by no meaneſ obteine we can,  
But by him that is heauenlie bread,  
And of vs all ſtuaſ head:  
Let vs then thank hym in mind,  
That giveth us this mankinde.

This deuing we will make,  
Without the want of any man,  
And at the last come to that place,  
That promised was to Abrahams brood,  
And are by faith walſt in Christs blood:  
Where cuermore we shall hym ſee,  
That is one God in persons threē.

O Lord preſerue in health and peace  
Elizabeth our gratiouſ Queene:  
Thy holie ſpirit in hir increafe,  
That ſhe may be as ſhe hath beeſe,  
A ſword to cut off poperie cleane:  
That ſhe and we may hold that truth,  
Whiche ſhe hath loued from hir youth, Amen.



## Grace after dinner or supper.

**N**ow that you haue your bodies feed,  
With food that feeble flesh must haue,  
Remember that you breake your bread,  
To such as need dooth cause to craue:  
For God that good giftis to you gaue,  
Would that ye shold therewith refresh,  
Such as doo lacke, and are your flesh.

Ye are not Lords of that you haue,  
But must account of ech thing make,  
To him that giueth you when you craue,  
Abundance for your neighbours sake,  
And would you shold not see them  
Be diligent alwaie theresoore,  
To helpe the needie with your sh-

And if you doubt what  
That shold relieve find at your hand,  
Amongst all men loke whom you see,  
That of your helpe in need dooth stand,  
To be releued or loosed from band:  
Them must you knowe to be that sort,  
That at your hands must haue comfort.

But chef sic such as doo professe,  
The faith of Christ vnsainedlie,  
For in them Christ is in distressse,  
And craueth helpe in miserie,  
And will repaire with vsurie:  
All that to them ye giue or lend,  
And that in life that shall not end, Amen.



## *Grace before meate.*

**A**s to the sick all pleasant things,  
Haue sharpe and sower taste:  
So shall Gods gifts be vnto vs,  
If vainelie we them waste.  
Take haed therefore saith Christ our Lord,  
That surfetting ye shun:  
Let not your harts with banqueting,  
Be drownd and ouercome.  
Receiue Gods gifts with giuing thanks,  
And natures weakenes feed:  
When ye haue done, remember those,  
Which want and stand in ned.  
So God shall blesse, and eke increase,  
Your basse and your store:  
And give a man Christ in him,  
Which he can noze, Amen.

## *Grace after meate.*

**M**ans life preserued is by food,  
As God hath well decreed:  
But on Gods grace and holie word,  
The soule must dailie feed.  
Through want of food materiall,  
The bodie stoe dwoth pine:  
So will the soule, if long it lacke,  
The spirituall food diuine.  
To thée be praise, O Father deere,  
Whch at this time hast sent:  
Both for the soule and bodie food,  
Thy children to content, Amen.



## *Grace before meate.*

Thanks be to God in heauen aboue,  
For he hath fed vs well:  
God grant vs grace from heauen aboue,  
To feed our soules as well.  
Repentance with the fruits thereof,  
That we never forget:  
Tender, O Lord, thy holie Church,  
Good rulers in it set.  
And euermore vpon England,  
Thy word and grace downe send:  
That it may by thy word and grace,  
All sinfull life amend.  
And finallie all such as be,  
Afflicted for thy word:  
Comfort them by the holie Ghost  
Through Jesus Christ our Saviour. Amen.

{ O Lorde preserue in peace and health,  
Our graticus Queene Elizabeth, Amen. }

## *Grace after meate.*

Eat and drinke dwoth small awaile,  
The world is all but vaine:  
Except the Lord our harts dw guide,  
Our pleasures are but paine.  
Grant thou therefore, O Christ, that we,  
May all with one accord:  
Not live to eat, but eat to live,  
And live to praise the Lord, Amen.

\* Grace before meate.

**T**he eyes of all things doo looke vp and trust in thee,  
O Lord, thou giuest them meat in due season, thou  
openest thy hand, and fillest with thy blessing euerie li-  
uing creature : god Lord blesse vs , and all these thy  
gifts, which wee receiuē of thy bountious liberalitie,  
through Iesus Christ our Lord, Amen.

\* Grace after meate.

**T**he God of all power, who hath called from death,  
that great Pastor of the sheepe the Lord I E S V S ,  
comfort and defend the flocke , whiche he hath redemeed  
by the bloud of the eternall testament; increase the num-  
ber of true preachers, represse the rage of obstinate ty-  
rants, mitigate & lighten the harts of the ignorant,  
release the pauperes such as be afflicted, but especiallie  
of those that walke in the testimonie of his truth; and  
smalle confounders by the power of our Lord Je-  
sus Christ, So be it.

\* Grace before meate.

**T**he Father of mercie, and God of all consolation,  
I give vs grace to consent togither into the know-  
ledge of his truthe, that we may with one mind and one  
mouth, gloriſe God the Father of our Lord Iesus  
Christ, Amen.

\* Grace after meate.

**G**rant, O God, that our hunger & thirst being satis-  
fied with moderate vse of thy gifts sanctified by thy  
holy word, our bodies and minds may so be refreshed,  
that we may be made apt and able to do gud works  
to the glorie of thy holy name, Amen.

\* Grace before supper.

Christ which at his last supper gaue himselfe vnto vs, promising his bodie to be crucified, and his bloud to be shed for our sinnes, blesse vs and our meate,  
Amen.

\* Grace after supper.

The GOD of pece and loue, vouchsafe alwaie to  
dwell with vs : and thou Lord haue mercie vpon  
vs. Glorie, hono<sup>r</sup>, and praise be giuen to thee, O Lord,  
which hast sed vs from our tender age , and giuest su-  
stenance to cuerie liuing thing ; replenish our harts  
with ioye and gladnes, that we alwaies hauing suffici-  
ent, may be rich and plentifull in all god works, tho-  
rough our Lord Jesus Christ, So be it.

{ O Lord preserue in peace and health,  
Our gratiouse Queene Elizabeth, Amen. }

**G**od preserve our Realme, the Queenes Ma-  
iestie, and hit most honourable Councell, and  
all the Nobilitie, and Commons of the same.  
God assist and aid the Clergie with his holie spirit, in  
setting forth of his truth. God defend the fauourers of  
the Gospell, and make vs all faithfull and zealous in the  
same. God change the harts of our enimies. The  
mighty power of God destroie Antichrist with all his  
wicked kingdome. God send the Gospell a ioyfull and a  
free passage throughout the whole world, that eu-  
erie one of vs may haue godlie and vprightlie  
in our vocation and calling, through  
through Jesus Christ our  
Lord, Amen.

F I N I S.